

## ANSWERING ISKCON

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### Untenability of the Sampradaya argument by Iskcon-2

february 12, 2022 by publisher, posted in arguments against iskcon, sampradaya related argument

Previously we have looked at how the Sampradaya argument of Iskcon becomes invalid if we look at the Upanishads themselves. There are other criticisms on the Sampradaya argument of Iskcon, however we will not go into that. Once we quote Bhagavata verses, this will completely remove any doubt on what Upanishad says, and how Bhagavatam is completely inline with what was presented in the previous article.

Let us look at the Bhagavatam verses below

अन्ने प्रलीयते मर्त्यं अन्नं धानासु लीयते ।

धाना भूमौ प्रलीयन्ते भूमिर्गन्धे प्रलीयते ॥ २२ ॥

Translation: The mortal is melted into food, the food is melted into the seed, the seed is melted into the earth, the earth into smell.

अप्सु प्रलीयते गन्ध आपश्च स्वगुणे रसे ।

लीयते ज्योतिषि रसो ज्योती रूपे प्रलीयते ॥ २३ ॥

Translation: In water the smell is melted, the water goes back into taste, the taste is again melted into luminosity, the luminosity is again melted into sight.

रूपं वायौ स च स्पर्शं लीयते सोऽपि चाम्बरे ।

अम्बरं शब्दतन्मात्र इन्द्रियाणि स्वयोनिषु ॥ २४ ॥

Translation: Sight is melted into the wind, wind into the sense of touch, that sense of touch is again melted away into space, space into sound, the rest of the senses are melted into their own causes.

योनिर्वैकारिके सौम्य लीयते मनसीश्वरे ।

शब्दो भूतादिमप्येति भूतादिर्महति प्रभुः ॥ २५ ॥

Translation: That without change oh Sowmya that is again melted into the Mind of Ishwara, whatever has been told, sound

स लीयते महान् स्वेष्टु गुणेशु गुणवत्तमः ।

तेऽव्यक्ते संप्रलीयन्ते तत्काले लीयतेऽव्यये ॥ २६ ॥

Translation: That mind is again melted into the Gunas of Prakriti, the Gunas go back to the unmanifest state of Prakriti called Avyakta, this in turn is again melted into the changeless.

कालो मायामये जीवे जीव आत्मनि मय्यजे ।

आत्मा केवल आत्मस्थो विकल्पापायलक्षणः ॥ २७ ॥

Translation: Jiva who is of the nature of Maya and in time is merged into the Self which is me unborn. The Self is established in itself. It is without any change what so ever.

Bhagavatam Canto 11 Chapter 24 verses 21-27

Now just notice the verses above, this proves without a doubt that this is very much inline with the Upanishads, it tells about proceeding from effect to cause and ultimately to the changeless Supreme reality. The same methodology that is told in Chandogya Upanishad is again told here in a different way. Notice here that in the 24th verse,

Uddhava is addressed as "Sowmya", the very same way Uddalaka addresses Shvetahketu in the Chandogya Upanishad.

Also what is the main aim of Bhagavatam as per the Bhagavatam itself, following is the verse

सर्ववेदान्तसारं यद् ब्रह्मात्मैकत्वलक्षणम् ।  
वस्तु अद्वितीयं तन्निष्ठं कैवल्यैकप्रयोजनम् ॥ १२ ॥

Reference: Canto 12, Chapter 13 verse 12

Translation: The essence of all Vedanta is the oneness of Atman and Brahman, the reality is Non-dual, to be established in that is Kaivalya, that is the whole purpose here.

So in short the whole purpose of Bhagavatam is to propose the oneness of Atman and Brahman and to be established in it.

This proves without doubt that Bhagavatam whom the Iskconites consider as the King of scriptures is also following the procedure as prescribed by the Upanishads. The Sampradaya argument by Iskcon is proved to be bogus with this.

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PREVIOUS POST

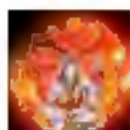
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NEXT POST

[Purana classification and Matsya Purana verses clarification.](#)

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## 2 THOUGHTS ON "UNTENABILITY OF THE SAMPRADAYA ARGUMENT BY ISKCON-2"



विवेकः (vivekah)

march 6, 2022 at 2:08 pm

Abhay caran day (the founder of notorious ISKCON crap), is a joker & an idiot of course only next to madhva as none can beat madhva in this aspect. As they are non devotees. This is the following understanding of ISKCON founder's bogus students. The following is how he has taught his students about advaitam



## Quote:

The Advaita Māyāvādīs, for example, propose that there is only one living being and one power of illusion (avidyā) that covers him, producing the appearance of plurality. But this hypothesis leads to the absurd conclusion that when any one living being becomes liberated, everyone obtains liberation. If, on the other hand, there are many avidyās to cover the one living being, each avidyā will cover only some part of him, and we would have to talk about his becoming partly liberated at particular times while his other parts remain in bondage. This is also obviously absurd. Thus the plurality of living beings is an unavoidable conclusion.

## Unquote:

See the person's foolish understanding of advaitam. advaitam never says that there is "ONE LIVING BEING" What is this living being? Okay, next he said that when one living being becomes liberated, everyone obtains liberation. What kind of absurd understanding? advaitam accepts plurality in the vyāvahārikasattā, if one gets liberated how will everyone gets liberated? What nuisance! A living being is a person & the absolute or the supreme truth is bereft of nāmarūpāṇi (names & forms) this is what Śrutiḥ says even purāṇāṇi. What is that there are many avidyāḥ covering one living being? What kind of rubbish understanding is this? This isn't advaitam at all!

If they claim that the absolute is kṛṣṇaḥ, they themselves have contradicted their stance here because the pappu (founder of ISKCON) has quoted kenopaniṣad as if he is a scholar. It says that, Supreme truth is unknown to those who claim to know the supreme truth (अविज्ञातं विजानतां), as they claim that they know that the supreme truth is kṛṣṇaḥ as is stated by pappu (founder of ISKCON) himself, then it's quite obvious that he himself doesn't know the truth as per their quoted Śrutiḥ. If they know that kṛṣṇaḥ is the supreme truth who has a form then why to quote Śrutiḥ? (a kenopaniṣad mantrāḥ), now they might quote BG & say that it's kṛṣṇaḥ who himself have proclaimed, that is what they understand, but according to the quoted Śrutiḥ, we say that the supreme truth cannot be understood through the words nor senses & mind. So with this, their claim of kṛṣṇaḥ is also wrong as they claim as if they know the supreme truth & blaspheme Ācāryāḥ & jagadguruḥ. These ISKCON foolish idiots self contradicts & point towards advaitam, Such a pathetic non devotees of kṛṣṇaḥ these people are.

jagadguru Śaṅkaraḥ obviously has accepted the plurality of jīvāḥ in vyāvahārikasattā, but not so in the case of pāramārthikasattā & for vyāsaśaṅkara the supreme truth isn't endowed with nāmarūpāṇi (names & forms).

These foolish idiots mix vyāvahārikasattā & pāramārthikasattā without any sense. They are also bereft of devotion towards kṛṣṇaḥ & this makes them fools.

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विवेकः (vivekaḥ)

march 7, 2022 at 12:44 pm

The aforementioned quoted para is taken from the following link:

<https://vedabase.io/en/library/sb/10/87/30/>

3rd para in the false purports section.

I forgot to specify the link

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